

A
P A R A E N E S I S
TO THE
Dissenting Clergy
OF
E N G L A N D
CONCERNING
Ceremonies.

WHEREIN
They are also Warned against
many P O P I S H E R R O R S,

Whereunto is added a P R E F A C E to
the K I N G in Latine.

By N I C O L A S B U L L I N G H A M, B. D.

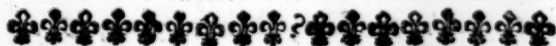
London, Printed in the Year, 1665.



*Perlegi hanc Parænesin, in quâ nihil
reperio Doctrinæ, Disciplinæve
Ecclesiæ Anglicanæ, aut bonis
Moribus Contrarium.*

*Job. Hall. R. P. D. Episc.
Lond. à sac. Domest. Ex ædibus
Londinens. Mar. 28. 1665.*





A D
CAROLUM SECUNDUM

Augustissimum
Angliæ, Scotiæ, Franciæ et Hiber-
niæ Regem, Fidei Defensorem, &c.
Præloquium.

Potestatem illam quam usque ad Stupo-
rem nostrum omnium qui subditi su-
mus, annuente Deo, piè, pruden-
ter, fortitèr exercet Majestas vestra
inviictissima, serenissima, ad pro-
movenda rerum tum divinarum, tum
humanarum officia singula genti Bri-
tanniæ Insulisque sub Dominio vestro cæ-
teris ad eò necessariam esse, ut hoc funda-
mento manente sient inconcussa, nutante
verò ruant ad interitum, ex animo, Rex
Potentissime, letantur ad unum omnes, ex-
ultant admodum, gaudentque plurimum.
Potestatem illam tum maximè gloriosam
esse, cum quæ Cæsaris Cæsari; quæ Dei
A 2 sunt,

Ad Augustissimum Regem

sunt, redduntur Deo, & in externo, & in interno cultu suo, cecus est qui non viderit, insanus qui negaverit.

Sacratissimum Moïsis nostri decus et honor aequè Tabernaculi Divini seu Ecclesiae valens, ac in Israelitarum suorum tentorij afferre videtur. Si exurgat aliquis Corah, Dathan, vel Abiram contra Moïsem et Aaronem, sub alis Dei sui refugium querat Moïses, atque precibus & patientia ab Altari sacro in hostes suos Deum expectet vindicem. Fœdissimi nebulones illi qui Carolo primo, beatissimæ memoriæ Patri vestro, resistere, non eodem modo quo alij homines Deum habuere propitium, nec communi aliorum sorte moriebantur. Debescbat tandem sub patibulis terra, et inutili suo pondere et proditorum horum sanguine vel ad ipsam extinctionem sitis suæ satiata fuisset, nisi justitiæ Gladium cohibuisset Misericordia vestra, ut ipsi inimici Imperij vestri Regem haberent Patri suo similem; & potius Clementissimum, quam Justissimum nominarent Carolum; Patri quidem,

Carolum Secundum Alloquium.

quidem, uti filium, sed patientiæ famâ nemini
secundum. Sic tandem in nostro Cesare Liber
superavit Gladium, ^{AMNISTIAS} Liber, in quo vel
ipsi clerici dissentientes, si non sint ingratiſſimi,
agnoscant se aliquantulum imò plurimum favoris
illius quem more patrio ipsorum gratiâ, erga ple-
bem infimam exercet Rex noster, in proprium
suum commodum recepisse. Ità pro pietate suâ
Dei vices gerentem in terris decet magis ex
mansuetudine maximâ quàm ex Justitiâ summâ,
ad instar ipsius Dei, cui misericordia antiquior
est vindicta, ipsis hostibus suis inclarescere, &
ipsi eternitati ter maximum illud Paternæ In-
dulgentiæ nomen consecrare. Benedictum sit no-
men Domini Deique O. M. quòd Carolo Rege
optimo maximo fruimur, Pientissimo, Clemen-
tissimo, atque ex ijs quæ fecit, et ex ijs quæ passus
est, cum patiendò quàm agendò ipsa Fortitudo
fortior sit, Fortissimo, Potentissimo. Indolem
Parasiticam odi penitus et coborruì; Res ipsa
loquitur, et si tacerem, sic exclamarent ipsi lapi-
des. Nec tamen Majestatem vestram plus un-
quam ornavit virtus ulla quàm Pietas vestra
inter Satana, Mundi et peccati illecebras perpe-
tuas,

Ad Augustissimum Regem

tuas, in Fide Protestantium per multos annos, cum Regem nostrum uti quondam Servatorem ipsum ad apostasiam tentavit tenebrarum Princeps, atque servorum suorum ope, adegit illum in tales angustias, in quibus plerique cogitarent, illum diu vivere non potuisse, nisi ipso providente Deo, quò minus ipsi lapides in panem verterentur. Maële esto, Carole jam Pientissime, Clementissime, Potentissime; perge Deum illum venerari, quem semper in hac Fide Protestantium propitium invenisti, cujus auxilio ad Thronum pristinum redieris sine Sanguinis effusione. Sacra Scriptura seu Gladius Dei una cum Gedeone nostro confundat, dissipetque Familiæ vestræ selectissimæ hostes universos: Progrediâris uti dextræ divinæ miles, ad instar Josuæ, victoriam à mandatorum Divinorum obsequio præcipue, deindè ab humanis viribus expectare. Judices enim omnes Israeliticos, Pietate primò, quâ altaria Idololatrica, dein de Fortitudine propria, quâ adversarios suos in fugam & interitum dejecere, habes quotidie ante oculos, atque leges et intelligis, non majus infortunium et miseriam ante Captivitatem Israelitis accidisse quàm Regis
et

Carolus Secundus Alloquium.

et Gubernatoris ABSENTIAM, Philistæis dominantibus, ipsis Israelitis omnibus, quod unicuique pro cupiditate suâ reatum erat in oculis suis, libidinose facientibus, deploratissimam. Eo magis, repetitis vicibus, benedicendum est supremum illud nomen, cujus ope nobis et Throno Britannico reviviscis. Flevimus, lacrymavimus, Ploravimus per multos annos, quotquot sumus subditi vestri fideiiores, absentiam vestram maxime dolendam. In templis magnificentioribus, humi projectis et procumbentibus, in prædiis sacris et decimis ab Ecclesia Anglicana per Rebelle sacrelegè suffuratis, abreptis, et venenum datis; In terris et proventibus Majestatis vestre Sacrosanctæ alienatis; In Episcopis reverendis, piis, doctis, pro dolor, exulantibus, atque in angulis diu niviùm latitantibus; In Nobilibus Equitibus, cæterisque generosis sub tyrannidis jugo fere ultimum suum spirantibus halitum; in subditorum reliquorum cordatiorum direptione continuâ, sequestratione scelestissima; In plurimorum (quos inter Avunculum perdidisti, et cognatum, imò tandem Patrem matremque) præproperâ morte propter fidelitatem in Regem suum, Pietatem in hanc

Ad Augustissimum Regem, &c.

*hanc Ecclesiam Britannicam lumentibus adventante;
In superstitum capillis citius solito candentibus et se-
nio quodam per Prolepsin tristiores ante tempus fe-
stinante; In rugis præ ætate contractis, In vultibus
quorundam indole nativâ hilarioribus sed injuriis
temporum pulchritudine et decore suo pristino denuda-
tis; et quod unum his omnibus accentum addit quàm
gravissimum, In Caroli Primi Regis nostri serenissimi
fata lugubri et mortifera à perditis hominibus percus-
sione. Oh! quàm facillimè videmus, aspicimus, et
agnoscimus, quid sit abesse Regis filium, quid sit ab-
esse Britannicæ Regem! Ecce autem, redeunte Rege
nostro, tanquam oriente sole, fugantur tenebræ, dis-
cutiuntur nubes, absorbentur lacrymarum rores, et
quasi in vere perpetuo ad nosmet ipsos redeuntes, intel-
ligimus vel intelligere debemus, quantum in hoc ipso
beati sumus, non abesse Regem.*

*Det. D. O. M. Regi O. M. Davidis fortitudinem,
Solomonis sapientiam, Josiæ pietatem, atque in Ecce-
siae hujus Reique publicæ commodum et Pacem, vitam
illi largiatur in terris exoptatissimam, reditum ad
calos seriore, ceterisque faciliorem, feliciorem, i-
mo beatissimum. Quod si tractatulus hic hujus Ecce-
siae vestræ Paci vel minimum conferat additamentum,
Deo triuni sit Honor, Laus et Gloria, nunc et in sæcu-
la seculorum.*

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A
 PARÆNESIS
 TO THE
 Dissenting Clergy
 OF
 ENGLAND
 Concerning Ceremonies,



THE Peace of this Church of *England* is its health and vigour. The first step to obtain such health, Brethren, dearly beloved in our Lord & Saviour Christ the Prince of Peace, is the knowledge of those Diseases and the Causes of those Distempers under which for many years lately past this our Holy Mother (the Church of *England*)

O. B. 50.

hath

hath suffered much. She complains not without cause that she is deserted of many of her Children, and toſs'd too and fro with a vertigo of divers Opinions, and eſpecially that in the outward ſervice of her Body ſhe is ill-affected by almoſt all her Inferiour Members. This evil diſtemper and habit of our Eccleſiaſtical Body, took its riſe from ſome Men of unſound or unſetled judgments, diſordered by a blind, prepoſterous and raſh zeal for a certain kind of Apoſtolic ſimplicity or plainneſſe in Religion, who have endeavour'd to raiſe many groundleſs ſuſpicions of Popery, Idolatry, Superſtition, and Will-Worſhip amongſt their own Party againſt this Church: from ſuch ſuſpicions, aroſe many Strifes and Controverſies. The ſubject matter of thoſe Controverſies doth principally refer to ſome external Rites (or Ceremonies) of our Religion, which this our Church eſteemes as neceſſary and agreeable to the Cuſtomes of the Universal Church. Some of theſe Church Cuſtomes and Rites the Apoſtles have left unto us expreſſly in their Writings, as (a) Zanchy minds us, and are chiefly contained in the Acts of the Apoſtles, and the Epiſtles of Saint Paul; (b) Some others without any Writing proceeding from Divine Inſpiration, are derived unto us from the Apoſtles and the Church ſucceeding them in a Chain of divers Ages reaching down to this preſent time wherein

(a) *Corporis
Theologici cap.
ult.*

(b) 1. Ep. c. 11.

we live; of both which (c) *Saint Basil* in his Book of the Holy Spirit thus speaks of those noted Customes which are retained in the Church, some proceed from the Written Doctrine of the Word, others are delivered down unto us as Apostolical Traditions. *St. Basil* numbers up divers of these Customes in that Book. Some Customes of this Church (passing by those which got credit in corrupter times) I shall here place before the eyes of the ingenuous Reader, (running parallel to those of antiquity) least this *English* Church be thought to contradict all Antiquity of Custome in the Church Universal: Take them in this Order.

The Creeds are repeated in our Churches, the lesser and the greater; the lesser (as *Saint Austin* and *Origen* are of opinion) composed by the Apostles, the greater by the *Nicene* Council. (d) Those who are Baptised, are sign'd with the sign of the Cross. (e) We turn our faces towards the East when we worship and pray: (f) The Water wherewith we baptize is consecrated by Prayer, appointed for that purpose: (g) In Baptisme we expressly denounce war and enmity with Sin, Satan and the World: (h) We keep certain solemn Feasts or Holy-dayes: (i) We observe some houres for Prayer, which we call Canonical: (k) In one thing we do not tread in the steps of Antiquity as to the Holy Eucharist, we come

(c) Τὰς ἐν τῷ
ἐκκλησίᾳ παρὸν
λαγμέναις κα-
ρὺς μὲν τῇ
μὲν ἐκ τῆς ἱε-
ρατικῆς διδασκα-
λίας τῇ δὲ
ἐκ τῆς ἀποστο-
λικῆς παραδόσε-
ως διαδοθῆναι

ἡμῶν. *Basil.*
de S. Ser.

(d) v. Aq. 32.
de g. 1. a u' s.

(e) *Basil.* l. de
sp. S. Dion.
Arcop.

(f) a Custome
opposite to that
of the Jewes,
who worship-
ped towards
the West. vid.
Orig. hom. 5.
41. num. *Basil.*
de S. S. c. 27.

(g) *Basc.* 37.
Dimas. de
Orth. fide.

(h) *Orig. hom.*
5. no Num. 3.
Ter. s. mil. Bas.
de S. S. c. 27.

Dionys. Arcop.
(i) *August. ep.*
ad Jan. ep. 116.

(k) *Basil. de*
exercitatione.
Dionys. Arcop.
ep 7 ad De-

mpb.

to it neither on every week day, nor on every Lords day, but according to the nature of the place and times and persons in and with whom we converse, and so far as the Customs of our Church require. In our publick religious Assemblies and Congregations, Prayer is read in the vulgar, or Mother tongue: (1)

(1) *Justin Martyr Apol. ad Rituon.*

Amongst our Prayers we honour and worship our Lord and Saviour with reading or singing Hymns (m) and spiritual Psalmes. These and all such like Customes which are reserved in our Churches, as appears from the Authors cited in the Margin, are not contrary to the ancient practices and customes of the universal Church, of which *St. Basil* and those others do make mention. And yet these who should be children of this Church, do earnestly strive against such Customes; the causes why such dissenting brethren do not keep that peace which is convenient for this Church, may be these that follow.

(m) *Justin Martyr. Resp. ad Qu. th. & 6 q 107. Euseb. l. 5. c. 28. l. 7. c. 24. Niceph. l. 4. 21. Plin. Ep. 97.*

First, they do neglect, or rather they do not so rightly understand that common distinction as to apply it well, which every one of the more learned doth make, and hath alwayes made betwixt such things in the external worship of God which are convenient for a Church not yet fully settled, but under affliction, and such other things which are convenient for a Church already settled, and in a flourishing condition under

under Kings her Nurfing-Fathers, and Queens her Nurfing-Mothers.

Secondly, They do not observe that lawful Authority which every particular Church doth rightly exercise in making and promulging Lawes or Canons concerning things indifferent.

Thirdly, They do not set a right judgement and estimate upon divine and humane Lawes, and amongst humane Lawes, on such as are Ecclesiastical, civil and common.

Fourthly, As to our Ecclesiastical Lawes or Canons, they take no care to distinguish betwixt those things which are in them contain'd expressely, & those things, 2^{dly}, which by way of consequence with the help of reason are deduced from them; and things in the third place, which although they are not exactly kept or observed in this Church, are yet sometimes put in practice as laudable customes, derived from the practice of the Universal Church.

Fifthly, They do erroneously asperse this Church with an imputation of Popery, because of some few Ceremonies, seeing Popery consists more in Doctrine then in Ceremonies: Hence it is that many of our Church are extremely offended at some few things of lesser concernment, in which it is lawful for us to agree with the Papist; without any fear of introducing Popery: in the mean time they think not of many more substantial points of

Doctrine, in which all men, whether called *Episcopal*, *Presbyterian* or *Independent*, if sober and moderate Professors, do unanimously agree in against the Papists ; what folly and ignorance is it that we should think ill of a party amongst our selves as guilty of Popery for those things in which as things lawfully to be practised, we do lawfully agree with them in our opinion, and in our practice.

Sixthly, Divers men amongst us do not rightly distinguish betwixt those things which are proper to the *Jewish* Church, and such things as are common to *Jews* and *Christians*.

Seventhly, Many Teachers of the people do fancy to themselves false notions of Idolatry, Superstition and Will-Worship, as if all that did presently smell of Idolatry, which is not Idolatry, but only an humble submission of Soul and Body to him who is the Creator of Soul and Body, and due to him upon this account ; and as if that were superstition which is nothing else but Uniformity and Decency in the external Worship of God ; and as if that deserved the name of Will-Worship, which is only a pious Observation of good and wholesome Ecclesiastical Lawes and Customes.

That a Remedy may now answer to the Disease, our dissenting brethren are intreated by the Prince of Peace our Lord and Saviour *Jesus Christ* that they would call to mind,

First,

First, Piously and peaceably resolving with themselves that very many things are in their measure necessary both to the Church universal, and by consequence to this Church now more fully settled and flourishing under Kings and Queens its Nursing-Parents, which were not so convenient for the Church of Christ not yet settled in the Apostles times, but only in its inclination, being afflicted and no wayes Patronized by Kings or Princes. Amongst which sort are sacerdotal habits as well as those of the University apparently seen in Surplices, Hoods and Gowns, and such other Ornaments; as also Episcopal habits, and the placing of things in Churches according to the judgement of the Bishops: Bowing of the body to Christ our Saviour at the Pronunciation of his great Name, bowing of the Body in Metropolitcal and Cathedral and Mother Churches unto God at our entrance into the Church, more frequently perform'd (n) to God appearing through Christ, the Redeemer of Soul and Body, in that more sacred Address which is made to the Lords Supper, and the Table of the Lord. Ecclesiastical Courts settled in order to an execution of Ecclesiastical Censures. If in these and such like things this Church be blamed, because not without the royal approbation for order and Ornament in the external Worship of God, it doth set forth & promulge certain rules about

(n) And ibrice
as is afterward
noted in imita-
tion of a three-
fold humiliati-
on of our Savi-
our before his
Passion.

about those things in which the Scripture is silent, what reason is there unless it be fear of death, but that the same persons who find fault with the Church, will also find fault with the Parliament for setting forth Rules and Lawes, and Statutes under the same Royal approbation? What can be said to the contrary, when as in one case there is a just cause to charge men with Rebellion, so also in the other case there is as just cause to charge them with Schism, and causeless separation from this Church: Indeed the Church Universal is the Spouse of Christ; if Christ will have his Spouse appear in a condition of joy and triumph, reason requireth that she appear in a way more costly: If he will have her seen in a condition of mourning and affliction, it's convenient that she put on Sackcloth, and cast up ashes on her head, and wear her mourning Weeds. How ridiculous is it that Rich men should go in torn and weather beaten Garments? and how incongruous is it for poor men to be clad in purple, or to wear the Royal Diadem? Let this Church have the liberty to avoid this incongruity by appearing more rude, or more adorn'd according to worse or better times.

Amongst all the several Ornaments the Church hath none as a more eminent testimony of her humility then that lowly Prostration of the body in the Supper of the Lord; Be-
hold

hold* here the lowest humility for the highest mercy in Christ ! and that express'd and return'd to God by the children of this Church, not in appearance only, and with a pompous sort of hypocrisie, but sincerely, and from the very heart by way of thankfulness to God incarnate in our Saviour. For the time to come let no man object that this Church is proud and full of pomp, so long as in such places and by those for whom it is convenient, such tokens of our humility are preserved : We do willingly grant that our Saviour Christ (agreeably to the state of humiliation in which he appeared in this World) permitted his Apostles and Disciples to converse with him in more familiarity; doth it therefore follow, that when he is in his state of exaltation (as now he is being ascended into Glory) that he will admit of such addressees which seem too familiar, and void of reverence ? There is no reason that any by innovating in this Church should endeavour to bring in that more unusual posture of standing (anciently in use betwixt *Easter & Whitjuntide*) as fittest for that Sacrament, if he consider that when he comes to the Lords Supper, he is admitted to no less person then to Christ the King of Kings, and Lord of Lords ; let such a one meditate further with himself and recall it to his mind, that the holy Scriptures do not require either standing or kneeling expressly, nor

* And at other times, when we approach the Table of the Lord, and bow thrice in remembrance of the threefold humiliation of our Saviour ; a 1st. time, again and again he humbled himself and said, Father, if it be possible, let this Cup passe from me ; even to a third time ; and why then should a threefold humiliation be thought too superstitious ?

any other particular posture of the body, nor do they make any particular signification what kind of gesture the Apostles of our Saviour did at first use in the Supper of the Lord; they only do seem more obscurely to point at the Table posture which was in use in those times; in the mean while leaving to every Church its liberty whereby it may impose that particular sort of gesture which it finds convenient according to the times and places in which she is found, in this or that Kingdome or Nation.

Thus far I have been speaking to you of the first head and cause of our Differences.

I shall proceed, God willing, in the method propounded; My beloved brethren, consider with your selves, I pray, in the second place, that just and lawful power and authority which every particular Church may exercise in imposing Lawes concerning things indifferent. I speak to you all, Fathers and brethren, dearly affected in Christ, in whose mindes now purified and healed, I would not have those wounds appear afresh which you have without ground rather conceived from this Church than really received. That Christ hath left such a power and authority, of which mention is already made, to the Church in general, and to every particular Church which may be called the Daughter of this so great a Mother, it is apparent both from the words of our Lord, and the words

words of his Apostles ; from those words of our Lord in his Gospel, *As my Father hath sent me, so I send you* : To wit, that being gather'd together in my Name, ye may represent those Churches of which ye have the care to edifie them both in the foundation and in the superstructure, both in matters of Faith, which are of greater necessity, and in points also of external Order and Ornament, which ye think to belong to the superstructure of the House of God, the Church or Congregation of his People. Christ himself who instructs his people in things of lesser moment, even to their Shoes and outward Garments, the same Christ was also careful to provide not only for such things which make for the Strength, but also for such things which tend to the Glory and Ornament of his Church. With what abundance of Ornament doth he provide for this his Spouse in the Book of *Canticles* ! and do we think it to be the mind of Christ, that his Apostles and Bishops should take less care in these things than he himself? Whence is it then, that we have the great Apostle of our Lord and Saviour, the Apostle of the Gentiles, thus making his recourse to the words of his Lord in things of this nature ? *This I speak not of my self, but the Lord*. Concerning Marriage we are instructed of this Apostle, that to marry or abstain are things in themselves indifferent, and

like to Ceremonies, according to the nature of circumstances and persons, do appear either good or evil. If we leave our Lord and Saviour and come to his Apostles, the great Apostle treats largely of such Meats which were offered in Sacrifice unto Idols, in the 14th. Chapter to the *Romans*, as of those things which in themselves were indifferent either to be eaten or not to be eaten, proposing certain rules about the use of such Meats, and suggesting others to be observed by the *Romans*, and to be more particularly searched out upon emergent occasions. When he writes to the *Corinthians*, how agreeably to our common Law doth he speak in 1 Cor. 11. 14. *Let all things be done decently and in Order*; as if he had almost said, according to the Lawes and Canons of your Churches! Moreover, that Apostolical Counsel in the 18th. of the *Acts*, took care that Lawes should be settled concerning things indifferent, particularly promulging a rule to be observed throughout the whole Church concerning the eating of things strangled, and of blood. We may also observe and look upon the practice of St. Paul in 1 Cor. 11. 34. whilest he settles the outward method and order which was required for the administration of the Lords Supper. Let us cease my Brethren, those complaints which are usually made of the tyranny of the Church in this particular,
unless

unless we intend to accuse Christ and his Apostles of tyranny for imposing Lawes about things indifferent. As for the common Lawes of the Nation, they are not the subject of a discourse for Divines; the Magistrate will look to see them kept; and so I pass on to a third head of this Discourse.

This second part of the intended Discourse * See *Whitgift*
I have dispatched with a light finger, as all those *against T. C.*
things are to be pass'd over more shortly, of *Hooker's Eccl.*
which other learned men have given us larger *Policy. Fishers*
Dialogues.
Treatises *.

Let it then be lawful in the third place, to mind men, that it will much avail to the good Order of our Church if care be taken for a pious observation of Divine and Humane Lawes, and amongst Humane of Ecclesiastical, civil and common Lawes: Let the due latitude and extent of those Edicts which are of Divine original be so observed, that the sacred Scripture be not extended too far, which although it be a sufficient rule of faith and manners as to all those things which are necessary to Salvation, yet in those things which are not so necessary, concerning which the Scripture is silent, of which sort for the most part are indifferent things in the external Worship of God, in these the holy Scripture doth well admit of the authority of the Church, whereby it doth make Lawes and set forth Canons for the regu-

lation of such things indifferent : That the holy Scripture should be a rule in this sense sufficient for Faith and manners, is not satisfactory to some of our Brethren, who dissent from this Church, unless the sufficiency thereof be extended so far as the very mint and cummin, even to be a director in things of the least moment in Religion, in the very fences of Devotion, in the very borders and fringes of Divine Worship. If in things of a consideration not much more weighty, the Bishops of the Church for Order sake do of their own heads devise any new helps as they are the Workmen and Master-builders of the Church, many young Divines amongst us do cry out of superstition and Will-worship, therefore differing from the mind of their Bishop, because deceiv'd by some one who is a leader of a party, given more to the seeking of his own glory, then to the Churches peace, treading stoutly on before the younger sort whom he hath seduced. But older & yonger do hereupon especially raise up their explanations with more vehemency, when they once perceive this, that the ignorant multitude doth easily suffer its eyes and eares to be led into amazement and error, and prejudice, concerning Innovations of Popery and Superstition, introduced into the Worship of God, raking the thing to be so indeed, as they hear, without any care of distinction or examination.

Such

Such is the fortune and disposition of Mankind that it soon rusheth into a forbidden evil, out of a rash desire of Novelty: In the mean while we the more peaceable Sons of this our Church; that we may speak no more of our selves then as true, do limit the bounds of the Scripture sufficiency within the compass of these things which we call Fundamental, & think to be necessary to our Salvation. In other things we reverence and obey our Mother Church whilst she introduceth Lawes and Canons, and that without any danger of Popery.

The injunction of Surplices, the comely placing of the Lords Table, the use of the sign of the Crofs in Baptism, the receiving of the Elements of Bread and Wine in the Sacrament kneeling, are in themselves agreeable enough to the scope and meaning of the sacred Scripture in many places, and yet they are not so much proved from Scriptures which are not so express for such things, as from reason and Ecclesiastical Custome. What is the cause that our Brethren divided from us do not acknowledge together with us the same power and authority of their Mother this Church? Supposing that the Scriptures do of necessity require some form of Government in every Church, is there any more reason for obedience to the civil, then for submission to Ecclesiastical Government? The civil power in supreme sets
out

our Laws concerning Meat and Drink, and Cloathing, things indifferent in use in Politick respects; and shall not the supreme power next under the King in this Church with as good ground from Scripture & reason set forth Rules in things indifferent in Theological respects? especially when these Canons are confirm'd with the consent of the Regal Authority. Let us then be more mindful my Brethren, both of our obedience which is to be perform'd in the body Politique, and of that which is also required in the Church wherein we live.

I make haste to the fourth head of this Discourse, in which three sorts of things were propounded to the meditation of our Brethren, who are estranged from this Church of ours.

The first sort contains those things which are enjoyned in expresse words by the Canons.

The second sort is of these which do depend upon the Canons by way of consequence, and are deduc'd from them by the help of Reason.

The third sort is of those things which we receive from the custome of the Universal Church, or from good reason. To bow the Body and the Knee, or to give some other token of reverence to our Lord Christ, God and man, at the Pronunciacion of his great Name which is most to be observed, is expressly requir'd in so many words by the Canon. In this and things of the like nature a willing compliance

plyance is expected; if not rigid, yet of that fort which may excuse us from any cross and penitinarious averfation of Scripture and reason: To stand upright at the reading of the Exhortation before the Common Prayer, as they do in the reading of the Liturgy in Cathedrals, as also in the repetition of the Psalmes and other Hymns, as the custome is in Colledges, Chapels of the Universities, all this and what ever else there may be of this nature, flowes from the Canons by way of consequence, no Law can provide for all lesser things, nor doth the Ecclesiastical Law descend to all lesser particulars of external Worship, some it openly pronounceth for observacion, other things according to the custome of the place, and the nature of the universal Custome of the Church, it leaves to be collected from the more general injunction of Divine reverence in Worship by consequences and rational deductions.

As to the third sort of things therefore, at present one instance shall suffice.

At our entrance into a Temple set open for publick Service, it is lawfull to bow the body to God, by the consent of reason which suggests that God the Creator of Soul and Body ought to be thus worshipt; as also (that I may pass by the Scripture which some bring for this at present) more expressly the Custome of the Church. *

D

I

* Sp 95. 6. 12.
Rom. 14. 1. ad
cor b. ult.
vid Bas. b. c.
27. de spiritu.
sancto. Diony.
Aveop.

I come now to a fifth part of this hortatory address, which refers to the discovery of the false imputation of Popery to the peaceable Children of this Church. It is worth the labour of our Brethren, (for so Christian love and charity wills us to salute all those who differ from this Church in things concerning outward order) if they shall consider that Popery is not to be seen so much in the Discipline and Ceremonies of the *Roman* Church as in the Doctrine of the same: Let all those various heads of the Doctrine of Religion be run over in our attentive minds, in which Protestants of all sorts, although leaning upon this or that leader, do nevertheless unanimously and with the greatest consent keep their distance from the Papists. From thence there will be no cause of censuring the Ceremonies of this Church so injuriously as for these alone we should be thought to be guilty of Popish superstition. Let all those heads of Doctrine, Worship and Discipline be repeated in which we Protestants howsoever we are separated from one another by divers Names, yet we are conjoynd in a wonderful harmony and consent against the Papists. From hence, without all doubt there will arise in every ones mind which is more inclin'd to peace, no small desire and study of mutual consent betwixt our selves in things of lower concernment.

First

First then, let the heads of Doctrine be considered: we Protestants howsoever we are call'd do joyn in one, and with unanimous indeavours and desires we disallow of all those false determinations concerning the Popes infallibility, the power of the Pope for granting and selling of Indulgences, his power of pardoning sin, his superiority over Kings and Emperours, his usurped Jurisdiction whereby he Excommunicates Kings and Princes, and sometimes whole Churches.

With one consent we do also reject the Popish false opinions, whereby it is maintained that Concupiscence in the Godly is no sin, that we are justified by our own works before God; that no man can be assured of his own Salvation; that Heaven may be obtain'd by the merits of our own good works; that men may satisfie divine justice for the temporal punishment due unto their sins; that their unwritten traditions (as if Scripture together with the purest tradition of the Primitive Church were not sufficient) are to be look'd upon as a rule of practice; that Christ is corporeally present in the Supper of the Lord; that Angels and Saints departed are to be worship'd and pray'd unto; that perfection is attainable in this life; that every one is bound by an implicit faith and blind obedience to believe and act as the Church of Rome believes, or as the Pope will have

them act, that there is such a place as Purgatory; that holy orders, Confirmation, Penance, Marriages, and extreme Unction are Sacraments.

In the second place do but mark the several parts of Divine Worship, all Protestants with an united force do strongly contend against the Popish worship of the Mass; against those superstitious and Idolatrous customes belonging to the Host; against the adoration of Images and Reliques; against the placing of unlawful Pictures in our publick Churches, such as are the Images of the Trinity, with mans heads united: With joynt endeavours we have cast out a great number of unprofitable and scandalous Ceremonies, we have no exorcismes, no use of Oyle, and of spiring in our Baptisme; and moreover in this Sacrament of Baptisme we reserve not above two or three Ceremonies of those two and twenty, reckon'd up by *Bel-larmine*, we do all lightly esteem of the thing call'd Holy Water; we have expung'd, as appears from our Calender, many superstitious Feasts of the Papists to the number of above twenty; we do but laugh at their superstitious frequency in using the sign of the Cross; we do only retain such Feasts, in which after the Custome of the pious servants of God, we may express our thankfulness for the Birth*, Death*, Resurrection*, Ascension of Christ
 our

* Christmas
 Day.

* Easter.

* Ascension
 Day.

Or Holy

Thursday.

our Saviour, and for the sending down of the Holy Spirit*.

Amongst other Lords dayes we permit one to go under the name of Trinity Sunday, least the great art of our faith concerning the Trinity being so distinguishing a Character of our Christian Religion, should in the least be let slip out of the menurges of meaner people. Other dayes which we Celebrate, they doe return thanks to God either for the holy lives and good examples of Saints, or else for Gods gracious protection of us by his Holy Angels*.

Let some heads of Discipline be added in the third place: we are burthened with no Cardinals, no Jesuits, no idle Monks, Priors, Abbots or Abbesses, and Nunns, we slight all those vain orders of the Dominicans, Franciscans, Benedictines, Augustinians, Carthusians, Capuchins, Majorites and Minorites, Regular and Secular Priests, and all other such Parasites of the Pope. The greatest thanks are to be given to God as due from us, my Brethrens of whom I now travel in Birch, that this our Church hath cleans'd away all this filth of the Papary, and we ought to return into mutual love and charity with one another, that we may be the better prepar'd and arm'd against the common enemy. But if the minds of some be so far exulcerated that they will not suffer them to return into the ancient love and charity,

(a) vid. Libellum Anglice scriptum, quod dicitur Lyfima-
chus Nicano-
&c.

(b) vid. Li-
brum qui dicitur
Anglice
Protestationis
Decemb. Anno
1638.

(c) De Rom.
Pontifice. l. 1.
c. 3. Hæc go-
vernatio id re-
quirit, ut sit
quidam in re-
pub. summus
aliquis prin-
ceps qui et om-
nibus imperet
et nulli subji-
ciatur.

(d) vid. librum
qui dicitur An-
glice. Covenan-
ters informati-
on defensive,
arg. 3.

(e) Potestas
immediate est
in tota multi-
tudo tan-
quam in sub-
jecto, et si cau-
sa legitima ad-
sit, potest mul-
tudo mutare
in Aristocrat.
et Democrati-
am. l. 3. c. 6.

ty which their Fathers exercised towards this Church, if ever against the strongest perswasion, there shall remain some who will exclaim of Popery where there is no Popery, & without any cause shall go forward to disturb both our King and the other States of this Kingdome and Church, let them listen at last to the Jesuits and Papists, (a) congratulating them for their new principles of Religion with which they disquiet this Church, as such which are ve-ry much subservient to the introduction of Popery.

The government of Monarchy being not restrain'd enough (as you think) is very displeasing to you; (b) the same also is very distastful to *Bellarmino* the great defender of our *Roman* Faith, (c) who complains of it to this purpose: This Government requires that there be some supreme Potentate in the body Politique, who shall rule over all others, and be subject to no man else. It is very unacceptable to you, to maintain the divine right of Kings, and (if we may so speak) ye make them only the Creatures of the people, whom others acknowledge to be the Viceregents of God himself; (d) Ye do in this also well provide for our holy Father the Pope and his chiefeft Cardinal; whose words are these, (e) The Supreme power is immediately in the common people as in its (proper) subject, and when there is a lawfull cause,

cause, the common people may change it into *(f)* *vid. Lib. Aristocracy, or Democracy.* You do not approve of the opinion of *Optatus* that the Church should be comprehended within the Kingdome wherein it is; or which is the same, that the Church should be subject to the King, and yield obedience to him as Head both in Ecclesiastical and in civil Causes. *(f)* Ye do very well prepare a way for the Popes Supremacy in this Church. Ye will have the King to be subject to this Church, and the Church shall not be subject to the King. and out of the Pulpit ye declare almost in *Bellarmines* own words, The Government of the Church is above the Government of the Nation. *(g)* Christ hath committed the Government of his Church to *Peter* and the Apostles, not to a *Tiberius* and his Officers. Ye take it to heart, that the King should have a privilege to call Synods; *(h)* and for that very reason which our *Stapleton* took away this power from Princes. *(i)* Let this power be settled in any Province or Kingdome, unanimity in Religion will not flourish long, nor conformity in the Worship of God, because all Princes will determine that to be the best which pleaseth them best; and if they be oppos'd, then follows nothing but perpetual Warrs. That you will create some trouble greater than ordinary to your King, and raise up against him a contrary party,

(f) *vid. Lib. qui dicitur Anglicæ Scrituræ Protestation,*

Anno 1638. mens/ Julio.

(g) *Regimen Ecclesiasticum est superius Politico de Lai. c. 17.*

(h) *Christus Ecclesiam regendam Petro & Presbyteris commisit. non Tiberio & ejus Praefectis.*

(i) *vid. Lib. vulgo dicti. Sicor. Prot. fl. Anno 1638.*

Postea hac potestate in una Provincia vel Regno, nec diu rig. i fidei unitas vel cultus & religionis confirmatus; quia singuli Principes, quod ipsius. hinc videtur, patuit, quoniam decretis si resistatur, perpetua erunt bella. Stapler.

party, & threaten him with the cruel scourge of Excommunication, unless he will listen to your counsel; we can easily conjecture from *Traverses* own words, (k) in which he determines it as necessary, that all the Princes of the World, and the Monkes themselves should submit and give obedience to your Church Discipline. It comes to the same purpose which *Bellarmino* speaks concerning the Pastoral power: The Pastor of the Church may and ought to command Kings to punish Hereticks; and if they refuse to do it, he may compell them to it by Excommunication. (l) Nay, all this is but a light matter; beyond our hope and expectation, ye do so far agree with our holy Father the Pope in the deposition of Kings and Princes, and in their death, that it shall not be hindered by those whom ye choose for your friends and associates, but that very life it self of your King shall be in danger. Ye are of opinion that the Basilick Vein must be cur, if no other remedy will serve to cure that Plethora of bad humours which ye conceive to be in the *British* Church.

(k) *Ex illius
traversus, nec
cessarium esse
Discipline
hunc omnes or-
bis Principes et
monachos sub-
mittere.
d'scip. Eccles.
p. 142.*

(l) *Potest ac
debet Pastor
regibus jubere,
ut puniant he-
reticos, & nisi
fecerint cogere
per Excommuni-
cationem.
Bellar.*

(m) *Tertullian
gives a Prin-
ciple to the
contrary.
ad Scap.
Reges in solius
Dei potestate
sunt, a quo se-
cundi, post
quem primi an-
te omnes et su-
per omnes Deos
et homines.*

(n) *vid. Sco-
tish Protestati-
on, Nov. 29.
1638.*

(m) We leave the King and come to the Parliament, we are extremely pleas'd with that courage of yours, wherewith ye do exempt your Ecclesiastical Synods, making Laws for these things which are Ecclesiastical from under the power of the Parliament: (n) Ye do very fairly comply with our great Champion, who thus speaks,

speaks, The Ecclesiastical power, which is spi-
 ritual, and by consequence above all Secular
 power by its nature, may direct, judge and re-
 strain the Secular power, according as necessity
 requires; but that the Ecclesiastical power
 should be restrained by the Temporal, is no-
 ways agreeable to reason. (o) Go you on with
 cheerfulneſs in theſe happy ſteps to our Religi-
 on at Rome; we wiſh you a farther and more
 prosperous journey without any interruption,
 or impediment, reaching even to Rome it ſelf.
 We would have you again and again to (ſeeing
 you have done it already) go forward in vi-
 olating you Oaths of Allegiance to the King,
 of obedience to your Biſhops, and to make
 ſome more holy league or Covenant, which is
 more effectual for our Intereſt. Our holy
 Father the Pope doth uſe to diſpenſe with ſuch
 kind of Oathes; we are joyful that you of your
 own ſelves are ſo full of courage, that without
 his help ye are ſtout enough to break ſuch bonds
 aſunder; we omit many things, that we may
 conſult well for your patience, as your pious
 frauds and equivocations, the blind obedience
 which you exact from your Followers, your
 undaunted Dictators in the Pulpit, ſeeming
 almoſt infallible to the people; by all which
 ye have laboured very much, and given great
 help to the promoting of our Catholick cauſe.

Return we now unto our ſelves, It grieves us

E

for

(o) Potestas
 Ecclesiastica
 que spiritualis
 est, ac per hoc
 naturaliter se-
 culari superio-
 ri potestati cum
 opus est, di-
 gere, judicare
 et coercere po-
 teſtatem vana
 a ſeculari divi-
 gi vel coercere
 nulla ratione
 permittitur.
 Bellar.

(p) vid. Knox.
 fol. 78. et in
 biſt. ſua Sc. 1.
 p. 343 et in
 appellatione,
 fol. 33.

for you whosoever you are, you that are so disobedient Sons of this Church, that all these things may be so truly spoken of you, and so hardly answered. You accuse the *English* Church of Popery, and yet in the opinion of the Jesuits themselves, none seem to be greater friends to Popery than your selves. This Church hath already cast out whatsoever it was that tended to Popery, as it is Popery. Listen then at last to your Mother, who calls you to mutual agreement by her Learned, Holy and Reverend Bishops. Embrace ye that Episcopal Government which is now prudently contriv'd, that on the one side it avoids all Popish ostentation, and on the other side all schismatical rudeness; that Episcopal Government I say which is consecrated upon a threefold foundation, to last alwayes amongst us by clear Proofes from the holy Scriptures, by the Venerable practice and custome of the Primitive Church, by the nearest bonds and connexions with the Government of Monarchy, being not separable from it without the danger of ruine to the whole *Brittish* Nation. And besides is maintained by the Writings of the most learned, * and defended sufficiently against all the adversaries thereof. Give the Bishops the Reverend Fathers of this Church their due places and honours, and assent at last to their Counsels, tending not to any Popery, as you see, but to Piety.

* Iosephi Hall.
Ep. No vic.
Innocenti Andreeves Ep.
W. At
H. Hammond.
S. T. D.
Jeremi. Taylor.
Ep. Drensis.
Petri Heylin
S. T. D.
&c.

A sixth part of this Treatise follows, which being finished, there is more hope of a greater return of vigour in this Church, by your return unto her. Ye have seen how miserably they are deceiv'd, who charge this Church with Popery. Now lend your ear that you may perceive how unjustly they deal with this Church, who charge her as guilty of Judaism. Our Lord Jesus Christ made the *Jewish* Church as a pattern to all Christian Churches in all those things, which are not purely typical; and without any danger of Judaism; Christ himself did imitate many of the Manners and Customes of that Church, leaving them to be follow'd by others with the same liberty. The *Jewish* Church had its Rabbies and Doctors of better note, who had under every one of them a select number of Disciples. * Our Lord and Savi-
our, as the great Doctor or Teacher of the Christian Church, had also his Disciples separated from the grosser affairs of the World, whom, after the custome of the Rabbies, he instructed in the more Heavenly Doctrine of the Gospel. In the *Jewish* Church there were some certain Messengers of the Temple, call'd in their Language מַלְאָכִים The Holy Jesus gave also the name of Apostles, or Messengers to Twelve, whom he sent out to preach the Gospel, not to gather Tythes as the Messengers of the Temple did, but to gather together in one

* Vid D. V.
D. Hammond
in his Power
of the Keyes.

מִשְׁפָּטֵי

מִשְׁפָּטֵי

מִשְׁפָּטֵי.
Hebr. Dicit.מִשְׁפָּטֵי.
Hebr. D. E.

the lost sheep of Israel, and to call a Church out of them and the Gentiles, by that Faith which was to be preached unto all the World. The Jewish Church sign'd out certain principal men, as Presidents of their Council, whose office it was to lay hands in a solemn manner on all those who were to be admitted into the Council: This sacred custome of imposition of hands, Christ our high Priest left to be practic'd by his Apostles, that they also by imposition of hands in u'e by himself first, should according to fresh occasions, and as the Government of his Church required, separate and consecrate new Apostles and Disciples for his Church. Something of the same nature we have in the titles of Presbyters and Elders so call'd by the Apostles in their Writings, as if herein they had not been unmindful of imitating the names at least of the Elders amongst the Jewes, so fancied in holy writ. Nor did they much differ from the Jewish custome in those Deacons which they chose, they being very like to the Officers of the Jewish Treasury; their work and employment was the same, in taking care for the relieving of the Poor.

Pass we on from Persons to Things. There is no small degree of Analogie betwixt the Customes of the Passeover, and the Supper of the Lord, and betwixt the washing of the Jews and our Christian Baptism. Begin we with our
Sacra-

Sacrament of initiation ; it was a custome in the Church of the Jewes (to omit other Ceremonies) when their Profelytes either of tender or of riper years were to be admitted into their Churches, to sanctifie them to God with the ceremony of washing. Our Saviour was not so ashamed of this their custome, but that by way of imitation he thought it convenient for the entrance and investigation of his Disciples into his Church.* If we go forward to the Holy Eucharist, there is no need of Eagles eyes, for the discovery of some Jewish rites couched in the celebration thereof amongst us. Instead of the Paschal Lamb, we have Christ the Lamb of God. In the beginning of the Passeover he was *הויה לעבד* or the master of the Family, according to the usual custome taking up the Cup in his right hand, gave thanks to God in this manner, *Blessed be the Lord of Hosts, the King of the World, who hath created the fruit of the Vine* : And hereupon he presently reach'd forth the Cup which was to be tasted of them all in their severall courses. Our Lord and Saviour Christ did not dislike this carriage, who at the first institution of the Supper, took the Cup into his hand in a way not much unlike to this. Nor to mention the very words of our Saviour which he used in the Sacrament, which savour'd of the very same custome then in use with the Masters of Families amongst the Jewes.

* vid D. V.
D. Hammond
in his *Quæres.*

The bread of the Pasſeover (that we may go on in this Analogy) being diſtributed to thoſe that were preſent, it was a cuſtome thus to ſpeak (חֶמֶץ מִן הַמָּוֶה) this is the bread of our affliction : In like manner, our Lord ſaid, this is my body ; being mindful of the Paſchal Lamb, which the Jewes called (אֶת־פֶּסַח) the body of the Lamb. They who charge this Church with the imputation of Judaïſm, for that harmleſs garment of the Surplice, as alſo for ſome instruments of Muſick which are uſed in our Churches, will they alſo charge the whole Church of Chriſt with Judaïſm, becauſe of ſome likenefs in cuſtomes both in Baptiſme and in the Supper of the Lord ? Thoſe who ſay, that the Lords day is founded upon divine right, and will have it nam'd the Chriſtian Sabbath ; will they ſuffer themſelves for the ſame to be charged with Judaïſm ? Is any to be counted a Papiſt, becauſe he wears the ſame Cloaths with Papiſts ? or is any to be eſteem'd a Jew becauſe he uſes the ſame Garments which the Jewes do uſe ? what more abſurd than this ? Then let us ſeparate thoſe things which were proper to the Jewes, and typical of things to come, from ſuch things as are neither typical, nor peculiar to the Jewes, but of common uſe both to the Jewes and Chriſtians, according to the will and pleaſure of thoſe whom God hath placed over us ; of which ſort
are,

are, not only the comely Garments now in use, but also those Musical Instruments which are founded in such places wherein it is convenient. In very many things the Christian Church introduceth not any Customes of the Jewes, but those of her own; in other points of External Worship which are Ceremonious, being encouraged with desire of Decency, and Ornament, she brings in use many things which are not altogether the same with those of the Jews, and yet without any fear of Judaism, they may be something like the *Jewish* garbs.

A seventh and last part of this *Paranesis* is now to be added to the former. Our Brethren who are to be call'd back to the peace of this Church, have set the bounds and limits of Idolatry, Will-Worship and Superstition both falsely and inconsistently with themselves. That a remedy may be provided for this inconvenience, with the same charity wherewith I write, let them consider in what respects, the Idolatry, Superstition, and Will-Worship, which are condemned in the Scriptures, do either differ or agree.

Let us see first in what respects they differ: And as to this, by the leave of those eminent Divines, who have written any thing of these matters, I think that Idolatry doth principally relate to the object of Divine Worship, so that

that whatsoever either in thought or deed is set up for an Idol, or a false object of Worship by men, in that they make themselves guilty of Idolatry before Gods Tribunal, who hath sworn that he will not give his Glory to another.

Superstition as it is now to be differenced from Idolatry, concerns the manner of Divine Worship, so that when the Circumstances, Ceremonies, and external adjuncts of Divine Worship do grow into a number which is too burdensome, (as they do amongst the Papists) and when they are impos'd with such rigour and niceness, that more care is placed in the back than in the heart of true Religion; and more offence is taken if men straine at a gnat than if it were at a Camel; what is this but superstition, in the most vulgar and most obvious acception thereof?

Will-Worship doth relate not so much to the object, or the manner, as to the rule of Divine Worship; first therefore the holy Scripture; secondly the Custome of the Universal Church; thirdly, the Law of any particular Church; these three are the three rules by which we are to be directed.

The Holy Scripture is a rule in those things which belong to the (*esse*) of Worship, and are essential thereto. As for those things which belong to the *bene esse* thereof, and to its Ornament,

namens, in their universal custome, and the particular Law of every Church must take their place: Whosoever then shall Worship God contrary to these three Rules as they are thus understood, he is guilty of Will-Worship. Let our Brethren who are too scrupulous, if they do but thus restrain themselves by a distinction, shew wherein this Church is guilty either of Idolatry, Superstition, or Will-Worship.

In the second place, let those who are concerned, consider how far Idolatry, Superstition, or Will-Worship, and principally according to the Popish way of Worship, do meet together. * These three are not so distinctly to

be seen in the Popish way of Worship; Popery in truth is a confused Medley of Idolatry, Superstition and Will-Worship. O the excessive Idolatry of the *Roman Church*. The Pope that great Idol sits upon the very Throne of God himself: He it is who is set up for head of the Church, as if he were Christ himself, who only in truth is the principal Head of his Church, which he hath redeemed by his Blood.

His flatterers and adorners have sworn to do according to all his commands with a blind obedience. They cannot let God have his own Privileges, they place the power of Pardoning Sin in the Pope: They make Angels, and Saints Gottivials in Worship with Christ him-

These three do no other-wise agree than either more properly in irregular Worship, as the Genius, or less properly either in Heathenish or in Popish Worship.

self, our only Mediour betwixt God and Man:
 They give more reverence to the holy Virgin, the
 Mother of our Lord, than to our Lord himself:
 With a strange kind of voluntary humility they
 fall down to the very bread of the Sacrament, &
 Worship it with Divine honour: They have
 permitted unlawful Images to be ador'd, and
 (as hath been intimated) under the shape of
 three Heads in one, they will have the Trinity;
 and under the shape of an Old man, God him-
 self to be understood: With a strange kind
 of extasie they admire the Reliques of Saints,
 and show them to Pilgrims that they may be
 worshipp'd. Who is it that reads these things
 but he will be forc'd presently to exclaim of
 Popish Idolatry, when the Pope, Angels, Saints
 departed, the blessed Virgin, the bread in the
 Sacrament, and every Image, or statue must be
 erected as an Idol, in opposition to God and
 our Lord and Saviour Christ. To be short, say
 we forbear smiling, whilst no less than two and
 twenty Ceremonies are reckon'd up in the Sa-
 crament of Baptism by *Bellarmino*, that I speak
 no more of their superstition. As for Will
 Worship, good God! how much care and cost
 is spent in the compofure of this or that rati-
 onal or directory for Worship, and in pro-
 viding rules for Pilgrimages, Visitations and
 Prayers for the Dead?
 What is there which we can abhor in the
 Heathens

Heathens which may not be found in the Ze-
lous for Popery. The Heathens had certain
Spirits of a middle nature, (as they thought)
betwixt their immortal Gods and Men, which
they called *Demons*, for their extraordinary
knowledge, attained by long experience, and
made firmer by their eternity and spirituali-
ty, every *Demon* is of a middle nature betwixt
God and mortal man, saith *Plato*.

See Mr.
Mede's Apost-
acy of the lat-
ter times.

Πάν το δαιμό-
νιον μετὰ θεῶν
καὶ ἀνθρώπων
ἔστι.

The Papists also have their Angels (being
also of a middle nature betwixt God and Man)
to be worship'd with Divine honour. The
Heathens worship their *Demons* as their Me-
diators betwixt the Immortal Gods and them;
and therefore *Plato* gives them an interlo-
cutory faculty, by which they do express the bu-
siness of other persons.

The Papists they also have departed Soules
for their more easie access to the Throne of
Grace as they suppose. The Heathens Wor-
ship'd the very Sepulchres of the Dead. * In
like manner the Papists they make addressees in
their Pilgrimages to the Sepulchres of the
Dead. The Heathens Worship'd the very
Statues which were consecrated to departed
Souls, and plac'd them in their Temples. *

* ὅς δαιμόνιον, ὡς
ὡν θεογονίαν
παρὰ τὴν αἰσθη-
τικὴν αἰσθη-
τικὴν ὁρᾷ.

Plato de rep.
elem. Al x. l.
Seron. 6to.

The Papists do reverence Images and Re-
liques of Saints. For the more easie procuring
of Divine Worship to Soules departed, the
Heathens boasted of some wonderful Miracles

which were effected by their power: The Papists do report the same of their Saints in their Legends. You see how near an agreement there is betwixt Heathenish and Popish *Rome*, the latter seeming to be daughter of the former. There is no reason that the Papists should complain that we Protestants are Schismatics, and that without any cause we have departed from the *Roman* Church. We must depart from the Papists (as you see) for fear of returning to Heathenism it self. What now remains my Brethren to whom I have written, not as if you so far differ'd from us as the Papists, and yet you differ; what remains I say, save only that you lay the faults of Idolatry, Superstition, and Will-Worship where you ought, even upon *Rome* it self. What now remains, to hinder you from returning to this our Church, settled us the middle way betwixt Barbarisme and Superstition? As for any impediments, which you have not here mentioned, that may hinder you from returning, we see them remov'd already. Yield now at last of all, that Idolatry, Superstition and Will-Worship are meer fictitious ruines as to this our Church. VVoe be to you if you expose this your Mother to be derided by any of the Subjects of this Kingdom by your false aspersions: Hath not God himself spoken it, *Honour thy Father and thy Mother*: Return ye then to this your Mother
with

with that honour of all good offices which you owe unto her. Know ye now at last, that the marrow of Divine Worship in the *Brittish* Church, and the soul thereof, consists in Prayers, Sermons, and in publick Assemblies for the Sacrament, taken by rational consequences out of the more general rules of the holy Scriptures. Religious rites and gestures, and Ecclesiastical Habits (those sacred fences of Divine Worship) may be proved either from Scripture, or from the practice of the Church. What then remains but that we think it a foolish thing to separate from this Church for any Religious customes which are brought in to stir up the minds of men to more piety, and the true worship of God.

How much better is it to betake our selves to the more weighty things of the Law, & to exercise the strength of our wits in the explication, confirmation, and application of fundamental principles in Religion; that the Congregations committed to our charge, that there is but one only true God, which we ought to Worship through Jesus Christ, who is diffusive of his goodness and hath therefore reveal'd himself by the Holy Scriptures, and his Ministers in divers ages. The Scriptures they represent this one God as subsisting in three Persons, Father, Son, and Holy Ghost. This God is glorious in all his Attributes, and he is never so much glorified

as when Christians do all agree in fundamental Principles of Religion, and stand not out with too much obstinacy in lesser matters. We unfit our selves (my Brethren) for those joys which remain for us to all eternity, so long as we continue in any hatred and disaffection towards one another. The Church hath been full enough of war and dissension in the late by past years; either have a special regard to that peace which our Christian piety and Religion requires, or else ye will be unfit for the fruition of that Eternal peace of which bloody men shall never be partakers.

I will end all in one word, all those things for which you have been so offended as to break out almost to the dissolution and ruine of these Churches & Kingdomes, are (comparatively at least) of light moment, in respect of our Principles of Faith, and offices of Piety. For the time to come, being warned, let us follow those things which are much better, and setting aside all vain and unprofitable scruples, let us live together so peaceably, and with such unanimity in this Church, as if we already liv'd in Heaven, that so Heaven and the *English* Church may be esteem'd for termes equivalent throughout the whole compasse of the World.

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FINIS.

